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are the products of six different redactors, extending through several centuries. Freiherr von Gall designates Wobersin, and with some show of truth, as unscientific; but his own scientific method is open to the charge of being altogether too subjective.—IRA M. PRICE.

Quelques Traits du Jésus de l'Histoire. Deux Études. Par J. de Visme, Directeur de l'École préparatoire de Théologie de Paris. (Montauban: Granie, 1899; pp. 135; fr. 1.25.) In the first of the two studies, that upon Jesus' thought of his death, the author elaborates the view that, while Jesus from the very beginning of his messianic activity foresaw certain death, he came but gradually to see its full significance as a part of his redemptive work. In the second he reviews in detail the work of Stapfer, *Jésus-Christ: sa personne, son autorité, son œuvre*, and criticises unfavorably its method and results. The little book is, in fact, less an original work than a clear and temperate criticism of certain current tendencies in Christology.—SHAILER MATHEWS.

Die wichtigsten Aussagen des Neuen Testaments über die Person Jesu Christi. Uebersichtlich zusammengestellt und nach ihrem Wort-sinn erklärt für Theologen und Nicht-Theologen. Von Friedrich Bechtel, Kirchenrat. (Heidelberg: Winter, 1899; pp. xvi + 275; M. 4.) The contents of this volume do not support the implication of its title. Its arrangement is not clear. Its interpretations are, and that notwithstanding a prefatory declaration that the author would keep himself free from dogmatic or confessional influence, informed throughout with the spirit of Lutheran evangelicism. It adds nothing to our information and certainly nothing to our inspiration.—R. KERR ECCLES.

Das johanneische Christentum, das Christentum der Zukunft. Von Heinrich Kratz. (Berlin: Schwetschke, 1900; pp. 49; M. 0.80.) The author designates three types in the development of Christianity: (1) the "Petrine" type (falsely so called), represented by the Greek and Roman Catholic churches (clericalism); (2) the "Pauline" type, represented by Protestant orthodoxy (dogmatism); (3) the "Johannine" type, represented by the highest there was in the apostolic church, and to be the Christianity of the future (characterized by (a) spirituality, (b) freedom, (c) love). One readily accepts the general position taken by the author, yet is inclined to ask whether Paul has been fairly dealt with, especially in face of the fact that he puts about as much